

THE CHRISTIAN CENTURY

Vol. XXXIV

June 14, 1917

Number 24

The Great Betrayal

By Arthur Mee

JUN 15 1917

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PUBLISHED WEEKLY BY THE DISCIPLES OF CHRIST
IN THE INTEREST OF THE KINGDOM OF GOD

Expirations—The date on the wrapper shows the month and year to which subscription is paid. List is revised monthly. Change of date on wrapper is a receipt for remittance on subscription account.

Remittances—Should be sent by draft or money order, payable to The Disciples Publication Society. If local check is sent, add ten cents for exchange charged us by Chicago banks.

Entered as Second-Class Matter Feb. 22, 1903, at the Postoffice, Chicago, Illinois, under Act of March 3, 1879.

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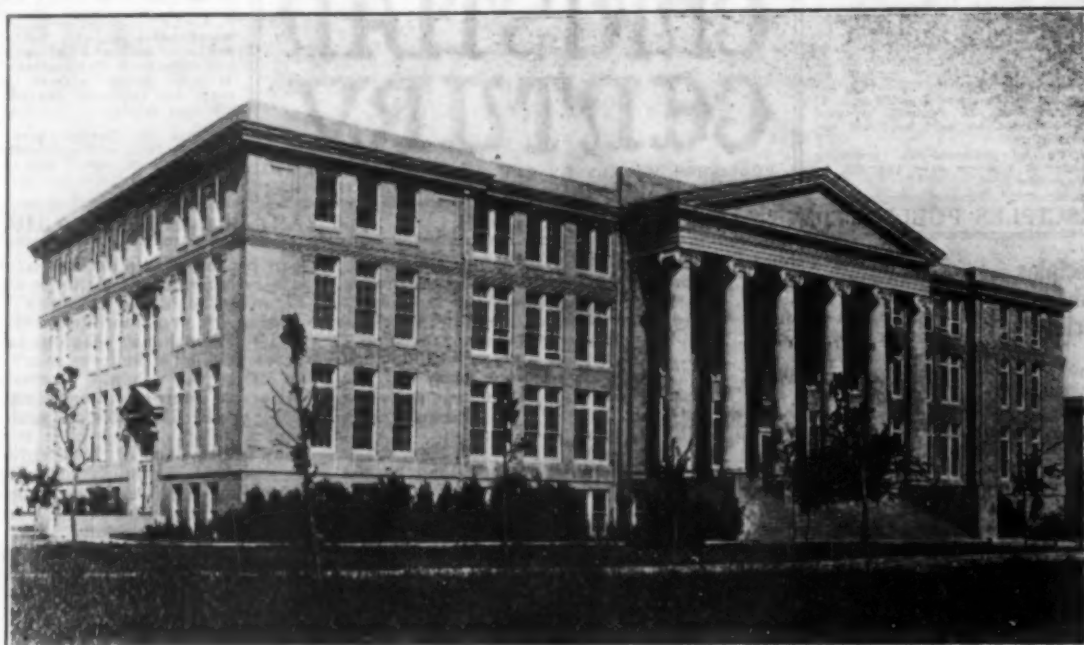
CHICAGO

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In colleges, as in churches, the Disciples of Christ have been passing through a building age, and have not yet reached its end. But we have come to the time when the immediate and imperative necessity of the college is endowment and support rather than buildings. By unanimous agreement the Men and Millions Movement not only granted three-fifths of its capital fund of \$6,300,000 to education, but directed that, with one or two minor exceptions, every dollar of the \$3,625,000 so appropriated should go into perpetual endowments.

There must be a candle-stick for the candle, and we did well to build so well. The physical equipment and location of a school are more than a shelter from unpleasant weather; they are a tangible expression of the institution's spirit, an anchorage of its atmosphere, a measure of its importance. Bethany College could never have attained and held its distinction without its superb Gothic buildings and its glorious setting to equip and project its founder and teachers.

Even ordinary business sense would prompt us to use our educational plants up to their full capacity, which, on the whole, is twice their present attendance. But, of course, the main urge comes from our tragic need of their output. Any Sunday of the year every pulpit that is occupied by a minister, competent or incompetent, is matched by another that is vacant, to say nothing of the thousand fields that lack both church and minister. Any day in the college year every student from one of our church homes who is in a church college is matched by two in state institutions, to say nothing of the whereabouts and fate of the rest of the 200,000 that ought to be in some college.

The chief business of this generation is to educate the next. The Men and Millions Movement is both filling the colleges with students and providing funds to double their teaching staffs. Its success will add as much endowment as they have gathered in all their previous history.

MEN AND MILLIONS MOVEMENT

222 West Fourth St.,

Cincinnati, Ohio

THE CHRISTIAN CENTURY

CHARLES CLATTON MORRISON, EDITOR.

KENNETH L. WILLETT, CONTRIBUTING EDITOR.

Volume XXXIV

JUNE 14, 1917

Number 24

Marriage and Religion

JESUS ATTENDED A WEDDING FEAST

We could easily believe that John the Baptist would not have been present at the feast. His was a more austere view of life. Preaching in the wilderness, where men must seek him out if they would hear him, he lived a life of self-denial. He would have felt out of place in the festivities of the wedding season.

At all our Christian weddings, we are reminded of the presence of Jesus at Cana and of his glad participation in the rites there. Would he be at home at our modern weddings?

We once witnessed a wedding in which both the contracting parties stood tittering through the service. None of their friends had helped them to approach life's greatest act of faith with a serious-minded joy. Mirth had buried the deeper joys of the soul.

There is no relation that runs into so many years as the relation between husband and wife. Parent and child usually live under the same roof less than twenty years. Husband and wife are often under the same roof for fifty years.

★ ★

It is a great act of faith for two people to say to each other, "I believe in you so much that I would like to be with you always." The greatest compliment ever paid a woman is a proposal of marriage. The greatest compliment ever paid a man is the acceptance of such a proposal.

Thus the entrance into the married state, like the entrance into the church, is marked by an act of faith. It must be lived through in this same faith. When faith has left the hearts of those who have founded a home, there is already present a domestic infidelity which scarcely needs an outward act to complete the ruin.

One of the reasons why all people are interested in a wedding is that marriage is a revealing process. Our young people cherish their ideals of life in a secretive way. Marriage proclaims to the world just what these ideals are. The young man chooses the young woman who most nearly approximates the woman of his dreams. Some brides have been chosen for beauty, some for social graces, some for graces of character. In the choice of this woman, the young man shows just what gifts he regards as most fundamental and satisfying.

The woman who marries for money confesses a spiritual poverty which would never have been revealed by any other process so clearly as in her wedding. The strong man usually finds little difficulty in finding a mate, which fact indicates how women look upon strength as a part of the make-up of the ideal man.

Though young people never fully realize the fact, marriage is truly an act of self-denial. Two people out of different homes, with different inherited traits, and with somewhat different outlook propose to be-

come one. Sometimes the pathetic question is, Which one? The true marriage is a process of spiritual growth in which the spiritual graces of both man and wife are combined in a new character which is the spirit of the new home and eventually the spirit of each of these who have sought union with one another.

Literary men, especially novelists, have spent a whole generation of futile writing in order to convince us that marriage is a business that concerns no one but the people who are about to be married. The community, and the young people themselves, remain unconvinced. The community cannot remain indifferent to the most fundamental thing of the community life. What shall be the character of the new community? The kind of marriages being formed now are an answer to that question. Nowhere has a rank and over-grown individualism done more harm than in the consideration of marriage.

It is in the sacrament of marriage that people should come at last into the fullness of religious experience. It was by a great error that an orientalism was allowed to invade the medieval church and to declare that a nun was more pleasing in the sight of God than a true wife or that a monk was more noble than the man who used his strength to defend and protect those of his own household. Monasticism has been pursued by a peculiar nemesis. The very carnality it was supposed to flee from came to exist in monasteries to a greater degree than could have been possible in good homes.

★ ★

Marriage prepares for the deeper religious experiences not only by its initial demands for faith and idealism and unselfishness. The young people who form a new home and look into the face of their first child are in the presence of one of the greatest miracles in the universe. Their child seems a gift of God, and in giving it to the world they have found a fellowship with the Divine most intimate and wonderful.

H. G. Wells says that the sex functions are all to be divorced from religion. To his mind, the presence of a minister at a wedding is a pollution and a sacrilege. This is to confess a view of marriage which would degrade the world.

The presence of Jesus at the Cana wedding is no incongruity. He who loved human life in all its normal aspects, and who shared the deep human joys, was quite at home at the humble marriage feast.

There can be no Christian marriage where the Christ of our faith is not there to bless and sanctify it. It takes His ideals to sanctify every new home and prepare each new heart for the intimate fellowship of man and wife. We shall have happier homes when we take more pains to secure the presence of Him who alone can make clear the nature of the marriage relation.

EDITORIAL

WHERE ARE THE RELIGIOUS "FANS?"

WE are in the heat of another base ball season. Every day thousands of citizens grab the daily paper and turn first of all to the sporting page. There is nothing to say against base ball. It has been conducted on as high a plane as has any of our commercialized amusements. Gambling has been divorced from the game, so far as the management of it is concerned. Many prominent ball players are Christian men of principle.

But where are the people who grow enthusiastic over religion in this absorbing way? The secular newspaper editor tells us that when the church develops thousands of religious "fans," people who will eagerly seek the page of religious news, he will put as much care into the preparation of the religious page as he now puts into the sports, and there is no reason to doubt that this is true.

Do we not find here one of the elements of weakness in much of our modern religion? Early Christians went everywhere preaching the word. Early Methodism was always talking about its faith. Old-time Disciples carried their new testaments around with them to confute the unbelievers. Christian Scientists now carry this same enthusiasm into their work. The religion of today has gained something in reasonableness and in ethical grasp of the world's need. What we do not have is the devotion and singleness of heart which were characteristic of the conquering religions of the past.

To what is this lack of enthusiasm due? Is it the result of an excessive amount of analysis and scientific formulation? Even science has great loyalties and tremendous enthusiasms. Every man who starts to the north pole shows how a purely scientific quest can command the greatest of sacrificial efforts.

Our small degree of enthusiasm arises from a lack of faith. We must find new convictions in religion for which we would gladly die if necessary to advance the cause.

VACATION BIBLE SCHOOLS

THE vacation Bible school movement, which originated in Chicago, is spreading into various sections of the country. It represents an extension of the program of religious education. No one would now pretend that the Sunday school is adequate for its task and new agencies must be provided to supplement it.

The vacation Bible school movement recognizes some social facts of profound significance. Twenty million children will be turned out of the public schools of this country soon, and in the cities many of them will run the streets for lack of someone to care for them, the parents being employed. These children fall into trouble. This constitutes the problem of idle children.

At the same time, the colleges and universities turn out about the same time 400,000 young people, the pick of the land; many of these will have nothing to do all summer long; they need to catch the modern philanthropic spirit by doing something for somebody else, since their privileges are so exceptional.

The vacation Bible school brings these two classes together. There were forty-one such schools in Chicago last year which ran for six weeks. The various denomi-

nations were represented and most of the racial groups of the city.

The activities of the school are fundamentally religious and include Bible stories well told, but a considerable part of the forenoon is spent in learning useful arts. The children are taught to make their own toys and there are some outdoor activities. There is no afternoon session.

It cannot be doubted that if the vacation Bible school movement became more general there would be a great decrease in juvenile delinquency. There would be a great increase of interest in religion and philanthropy, both among the children and among the students of our colleges.

CLOSER CO-OPERATION IN MISSIONARY WORK

THE announcement is made that henceforth the Foreign Christian Missionary Society and the Christian Woman's Board of Missions will divide the work on the Congo. The latter organization will immediately be assigned certain stations and will take over some workers without compensation for the work already done.

This is but one of the pleasing evidences of the closer fellowship now prevailing between our missionary leaders. The old days of rivalry are passing and it is being recognized that the societies will be able to do their best work only when they eliminate all waste of competition.

This kind of thing has had to come, in various denominations. One denomination had three agencies doing home missionary work with consequent overlapping. These were brought under one controlling head and the work was divided in a way to make the denomination a leader in effectiveness.

A recent development in foreign missions is local self-government for the various fields. American boards are attempting less every year in the way of detailed instructions to workers. It is this process of local self-government which makes it so much easier for the two societies of our brotherhood doing work in a foreign land to co-operate. Relieved of direction except in a few fundamentals, the two societies can easily agree on a common program.

This kind of amalgamation is needed far more in the home field. Two national societies, various state societies and local agencies are engaged in the work of home missions for the Disciples. For this reason it is difficult to formulate anything like a unified program for these various agencies. Experiments with an unsuccessful method may thus be tried more than once by various societies, with a consequent waste of effort and money.

The keynote of the age is organization and consolidation. What we give for missionary work should be so used as to bring the largest results in the field.

ABUSING COMPETITORS

MODERN business has developed a kind of wisdom in human relationship that is not well understood in the circles of the church. One of the commandments for the business man is, "Do not knock your competitor." It is impossible now to get a man representing a big firm to say anything against the competitor's goods. He feels that the better selling psychology is to direct the customer's attention to the merits of his own goods.

We have, of course, moved up from the time when

village preachers used to spar from their pulpits and denounce heresy with vigorous condemnation. Good manners required the cessation of this kind of practice a long time ago.

It is not yet out of date, however, for workers of local churches to misrepresent each other. The contest to secure the membership of some new arrival in town often goes to ridiculous lengths.

The denominational shibboleth is still sounded out in some communities. It is not enough to set forth the virtues of a denomination. All others must be shown to be wrong.

Eventually we could hope that the whole conception of competition might pass out of church life. When the unity of the church has fully come, this will be so. We will then think of ourselves as under different captains, but all of us under the leadership of one great general.

Between now and then, the constructive statement of our religious ideals is the one that wins. Abusing the competitor wins sympathy for him.

HONOR TO MARTIN LUTHER

IT is certain that the life of Martin Luther will receive fresh study this year, for on October 31 will be celebrated the four hundredth anniversary of the nailing of the ninety-five theses on the church door at Wittenberg. The Roman Catholic press is giving considerable attention to unfavorable interpretation of Luther and the Protestant forces are preparing to make this generation much more familiar with the life of the great reformer.

The celebration of this quadri-centennial involves two processes. The first is the study of the life of Luther. For this purpose small manuals have been prepared to be sold at popular prices by the denominational publishing houses. It is urged that these manuals be circulated widely among the rank and file.

In various cities of the country local committees are organizing for a proper marking of the great day. Not only are the different branches of Lutheranism drawing together for the purpose of the celebration, but the Federal Council of the Churches of Christ, as well, is actively promoting the celebration. Rev. W. H. Roberts, Stated Clerk of the Presbyterian Church in the United States of America, is the chairman of this committee.

The slogan for the campaign this year is, "To Celebrate the Reformation of the Sixteenth Century and to Hasten the Transformation of the Twentieth Century."

OVERWORKED WORDS

PEOPLE who have grown weary of pulpit ministrations sometimes complain of the labor put upon certain words and phrases by ministers. A new theory in the field of learning often means that the phrase which describes it is made to work more than union hours.

When the functional hypothesis first originated, we began to hear of things that "functioned serviceably." As the hypothesis has come to be more of a commonplace, these weary words have gone to well-earned repose.

It is part of the intellectual pride of many ministers that they have reached some sort of intellectual finality

in their thinking. Hence one very often hears a man say, "In the last analysis." Of course a man would have to live a long time to say a thing like that truthfully, but the daring voyagers on the theological sea are always thinking they have arrived at the final haven of truth.

Since the great world war has broken out we are hearing such words as "liberty" and "humanity." There is usually a pretty cool assumption that the speaker knows just where these valuable qualities are now to be found. We hear also of "militarism" and "autocracy" and these are contrasted unfavorably with democracy.

We shall be able to discover the preacher who has thought farther than the pages of his favorite magazine by the fact that he discovers new ideas and new ways of phrasing them. The fresh and interesting expounder of religious truth is one who puts no unusual burden on words.

SHALL ILLINOIS HAVE THE PRIZE RING?

AFTER the prize fight has been barred out of nearly every state in the union, it is astonishing to find a great and cultured state like Illinois hear with apathy of an effort in the state legislature to legalize a boxing exhibition. The state of New York made a little experiment with what seemed to be an innocent concession to the amusement interest of the people, but found that a boxing match and a prize fight appealed alike to the worst elements in the population.

In the Illinois legislature, the senate has advanced this shameful bill to a third reading. It begins to look like it might pass unless there is showered in upon the members of the legislature a protest so firm and so insistent that there shall be no mistaking the will of the people.

In the first place, the people of Illinois do not want the state to become the dumping ground of the sporting interests of the nation. Once these boxing matches are legalized, the very element which used to follow around the old-time prize fight will be in this state, disturbing public order and debauching public morals. These men are undesirable citizens and Illinois should not seek an increase in this kind of population.

The war will have a tendency to harden and brutalize. It is at just such a time as this that we would be glad to escape the demoralizing influences of the prize fight. It is a time when the law-making powers of the state should be directed toward a more stringent control of the brutal and immoral elements of the population.

This is no new proposal. Last year a determined effort was made by the sporting fraternity to get just such a bill as this. The interests that are pushing the present legislation see millions in it. Last year it was the active opposition of the church people that brought the bill to defeat. The duty this year is very plain. The Christian people must not be misunderstood through silence.

THE MINISTER WHO IS SURE

A PROMINENT business man addressed some preachers the other day and told these men of the cloth just how they looked to him. "I tell a new salesman that he has to 'sell himself' before he can sell others. The trouble with a lot of preachers I know is that they are trying to sell religion to others,

but they have never sold it to themselves." He showed how the exponent of a business idea must master it in every detail and be possessed by it.

A minister may be very orthodox when tested out by the creeds, and yet have grave doubts about the central importance of religion. He may be able to repeat a litany and yet have a low estimate of his calling as a preacher of the Word. These men will always lack the convincing power which goes with the message of those who are altogether persuaded that the religion they preach is a necessity for our poor struggling world.

Savonarola was such a minister of the Word. It did not concern him at all whether he was invited to lecture somewhere, or whether he was to be given some new title by the head of the church at Rome. He was possessed by the single idea of purifying the church of his day and with all the power of his might he went to this task. He was a flaming messenger of God's wrath and God's holiness for a rich and dissolute people.

Life has its place for the fine balancing of opinions. That place is the university. But there must be a place

where the ideas developed by investigation take wings and travel out into the world. This transmutation must occur in the souls of men who are called of God to be apostles of the truth.

The modern movement in religion has tarried too long with books and laboratory processes. It is high time that there should go out into the world men who shall expound the big vital convictions of modern religion to a world which is altogether ready to receive them.

"Lord, teach thy church the lesson,
Still in her darkest hour
Of weakness and of danger,
To trust thy hidden power.
Thy grace by ways mysterious
The wrath of man can bind,
And in thy boldest foeman
Thy chosen saint can find."

Why I Am a Disciple

Tenth Article—Minor Reasons

THE PLACE OF BAPTISM*

THE Disciples' conception of the place of baptism in the church and in Christian experience is one with which my mind is thoroughly congenial. They have usually treated the subject under the heading, "The Design of Baptism." I cannot use exactly that phrasing, but their essential contention that baptism is functionally related to salvation is, as I see it, a sound and wholesome view. In agreeing with them I find myself in more pronounced disagreement with the way the Baptist denomination thinks of baptism than with the conception prevailing, albeit vaguely, among the pedo-baptist denominations.

On the meaning of the word "baptize" in its Scripture usage both Baptists and Disciples proceed upon the same erroneous assumption. Both assert that the word means "immerse." As I have already said, that, to me, is a linguistic monstrosity, which must be removed from our thinking before we can renew our full respect for the Scriptures. Upon both Baptists and Disciples devolves the duty of adjusting their thought to the correct meaning of the word as denoting initiation or induction into the fellowship of the Christian community, that is, the church.

But to the Disciples this adjustment will be considerably easier than to the Baptists. In their fear of the doctrine of water regeneration, or anything approaching it, the Baptists have, it seems to me, played fast and loose with the texts of Scripture in which baptism and salvation are joined together. When our Lord says: "He that believeth and is baptized shall be saved," and when Peter says: "Repent and be baptized, every one of you, for the remission of your sins," and when Ananias says to Saul: "Arise and be baptized and wash away thy sins," the Disciple mind cannot do otherwise than infer that baptism has something to do with salvation, that its place

is among the factors that condition salvation. And my mind is such that I cannot do otherwise than agree with such an inference.

* * *

The Baptist mind, however, has been trained in a very different habit toward such Scriptural statements. What that habit is, is indicated in a paragraph I copied some time ago from a leading Baptist newspaper. The writer says:

"When we came to read them [such passages as the above] with our present inquiry clearly defined, we found that these passages on their face only *seemed* to make baptism a condition of salvation or remission of sin, and we long ago learned how to rid them of that meaning by interpretation, and having gotten rid of their apparent surface teaching of the essentiality of baptism to salvation, we found that they contained no teaching as to the essentiality of baptism to anything."

The italics are mine. This frank acknowledgment of the attitude of Baptists toward such Scripture texts is refreshing, especially in the light of the long and unamiable controversy carried on between them and the Disciples as to the place of baptism. Of course the trouble with the writer of the above paragraph is that he thinks of baptism as immersion in water, just as Disciples have historically done, and he will go any length of "interpretation" to save the Scripture from the repugnant burden of teaching water regeneration. So also would I, if I believed that the thing referred to as baptism, in the passages quoted, was the physical act of immersion. And if I could not twist the passages by some device of interpretation so as to eliminate from them the doctrine of water regeneration I would simply have to say that either the writers of such passages were mistaken or that the passages themselves were spurious. The doctrine that immersion in water is in any sense a vital or important factor in my salvation is so repugnant to me that I would not believe it even if I found it taught in the Bible, and I am one who believes in the inspiration of the Bible, as I have declared myself in a previous article. But one of

*This article should have followed the article on "The Practice of Baptism by Immersion," which appeared in the issue of May 24.

the reasons why I believe in the Bible is because it does not teach any such doctrine as water salvation!

* * *

The one frank way in which to deal with such texts as we are discussing is to face them unflinchingly (as I believe the Disciples have done and Baptists have not done), and to re-examine what the word baptism means in the whole of the Scripture (as I believe the Disciples are beginning to do, with a deep disillusionment as to the position they inherited from Alexander Campbell). When we substitute the correct meaning of "baptize" for the word itself in all such passages, the doctrine of baptismal regeneration loses its repugnance, and we come to see that baptism as a factor in salvation is sanctionable not only by Scripture texts but by our most modern social ethics and psychology. Baptism, as I hold, and as I believe the common sense of Christendom holds, is the act of being inducted into the church. It is initiation into the body of Christ. This act is needed in order to complete the conversion experience and to fully *save* the penitent believer. To identify this social act with the physical sign by which it is administered—whether immersion or sprinkling or (to use Dr. Z. T. Sweeney's illustration) rubbing some oil behind the ear—is simply a piece of obtuse intellection.

Baptism as the social act of incorporating the convert into the church of Christ really *effects* something. It is not simply the "outward sign of an inward grace"—it is that, but it is more. It is the actual transformation of this inward grace into a *social* reality. The soul's moral situation is really changed by baptism. The believer has become an actual part of the social organism of believers, his faith has been published, his repentance has been clinched, his feelings and purposes have been drawn out of his subjective experience and knitted in with the feelings and purposes of others who are of like mind with himself concerning Jesus Christ. As truly as faith effects something or repentance effects something, baptism effects something. It is a positive ethical factor in salvation. It is not a ceremonial fiction. It has moral potency and importance. It saves faith and repentance from sentimentalism. There is no need to mumble our words when we read, "Baptism doth also now save us," for baptism belongs where Disciples have always placed it, in a series with faith and repentance as part of the experience of coming to God. It is not too much to say that it is a prerequisite to that kind of salvation which Christianity seeks to give.

All of the considerations which make for the necessity of an organized church in the social order make obligatory upon the Christian-minded individual that he shall identify himself with the church—all these and many additional considerations which center in his own personal need. Not only the possibilities of personal growth in the Christian virtues are restricted by one's refusal to ally oneself openly with Christ's people, but the reality of the remission of past sins is rendered extremely dubious by such refusal. Those who have made shipwreck of their Christian profession simply because they failed to attach themselves definitely and vitally to the organic life of Christ's people are a great multitude.

* * *

It is right here that I believe the traditional evangelism of the Disciples has a great advantage over the evangelism that obtains in the denominations round about us. Modern evangelism preaches faith and repentance but is afraid of baptism. It awakens religious aspirations

but fails to carry these impulses into social objectivity. The implications of its gospel are that salvation is an experience between the soul and God, and as a result many a soul imagines it is saved when it has merely experienced a shower bath of its own emotions. At this moment many renowned evangelists are reporting their meetings as resulting in three, five and ten thousand conversions, when less than three, five and ten hundred—or even so many scores—have been added to the church. That a community should be manipulated into a high state of religious feeling and the church of Christ thereafter register no corresponding increase in its working force for the Kingdom of God is an unapostolic procedure. There is need—profound and crying need—of an evangelism which, when men cry out to know what to do, is not afraid to proclaim Peter's pentecostal words, "Repent and be baptized . . . for the remission of your sins."

Now the reader can understand why I find the characteristic teaching of the Disciples as to the place of baptism congenial to my own way of thinking. For the Disciples are distinctive among the Christian communions for the development of an evangelism which puts baptism in its true place as a part of the conversion experience. Unlike their Christian neighbors, they have made no essential distinction between becoming a Christian and uniting with the church of Christ. With them the "conditions of pardon" are identical with the conditions of membership in the church. Baptism, the initiation into the church, is the last "step" in the process by which forgiveness is realized. With most evangelical bodies the soul is saved, pardoned, before baptism. Being baptized and joining the church are further acts, standing, so to speak, by themselves. The main emphasis is put upon faith and repentance, upon the subjective experiences; and baptism, if enjoined at all, receives attention as a sort of after-thought.

* * *

With the Disciples, however, baptism is no after-thought, but an essential factor in the conversion of the soul. As a consequence in the Disciples' traditional evangelism there is no disparity between the number of reported conversions and the number of new church members. One hundred or one thousand conversions means one hundred or one thousand new church members. It will be noted that I say the Disciples' "traditional" evangelism. I am not so sure about our present day evangelism. There has been a marked tendency among us Disciples to imitate the evangelism prevailing in other religious bodies, and our distinctive message at this point has been given up by many of our evangelists, a fact which I think is regrettable.

Before closing this article I wish to say a word about the "Right Hand of Fellowship," a little ceremony of initiation which I think has operated to bring confusion into our minds as to the true place of baptism. This ceremony has grown to have almost the dignity of a Scriptural ordinance in many of our churches. In the average mind it is conceived of as the ceremony of receiving a candidate into the church. In this it usurps the place of baptism. I believe whatever welcoming words need to be spoken may be spoken at the time the Confession is taken. The initiating ceremony is the baptismal ceremony, which, when it is conceived in its Scriptural meaning, leaves no room for any further "reception." I would therefore restrict the "Right Hand of Fellowship" to those who come with letters from other churches to identify themselves with the particular local church.

CHARLES CLAYTON MORRISON.

The Great Betrayal

By Arthur Mee

The following article is taken from the book, "Failure or Victory," which is the sensation of England to-day. Several hundred thousand have been circulated. The London Spectator is circulating it, for weeks keeping an exhortation to read it prominently displayed in its columns. It is the textbook of the prohibition movement in England. It has not been, and cannot be, refuted. It is based on the proposition that England may be defeated by her slavery to alcohol. It proves that enough grain, "war food," has been destroyed—turned into beer—to have nourished all the armed forces of the empire since the war began; that the tonnage demanded of ships and trains to handle the foodstuffs turned into poison drinks is sixty million tons.

THERE does not beat a human heart in Britain worthy of the freedom it enjoys, that does not throb with pain at the thought that perhaps we may be beaten. In all the range of human thought, in all the emotions that stir the life of man, is nothing more terrible than the thought that perhaps, by some unspeakable calamity, this land of Drake and Nelson may suffer defeat. * * *

THE TRUE POWER OF A NATION

The power of a nation is not in its materials. Behind its guns and shells, behind its wealth and visible powers, is the soul of the people, without which all is in vain. And the soul of our people, deeply stirred in that far-off autumn of 1914, has lost touch with those great heights it reached when the prime minister led us to believe that no sacrifice was too great with freedom and honor at stake.

We believed it then; our men went out believing it; they went to their graves believing it. But it is not true. We have believed we could pull through without it. What has happened is that the government of this country, in the gravest crisis with which we were ever confronted, declared to our people that, whatever they might have said on our platforms, whatever glowing phrases they sent ringing round the world from the Guildhall, the supreme act of sacrifice we called for abroad was not called for at home. It is pitifully true, and in it lies the secret of the lengthening war.

A CANKER IN BRITAIN'S LIFE

The war goes on, and will go on, because we have not paid the price of victory. We are shirkers yet.

Let us use plain words. There is a canker in the life of Britain. As a strong man throws off poisons, so do nations in their strength; but the time comes when poisons have their way. And so the time came to Europe. Britain, France and Russia, when the war burst suddenly upon Europe, had each its great internal problem to be solved. Within a few days Russia made her choice. Within a few weeks France had followed her. A little longer and Britain, too, was face to face with the peril her allies had put away from them.

The Prussians were pressing on, but the Great British power moved slowly. We were short of guns and men, and we were short from a cause that was easily controllable. It was not that our ships could not bring in the raw materials across the sea; it was not that the gates of the world were closed against us; it was not that the war conditions made it difficult for our workshops to rise to the glorious part that fell to them in saving Europe; it was simply that an enemy within our gates, an ancient foe of ours, had its brake on Britain all the time. It was nothing new, except that the brake was pressing more and more upon our wheels; but those who sleep in peace wake up in war, and we found in this hour of our trial what our drink trade really means. We found that while the prohibition workshops of America poured out shells and guns for us in quantities never known before, the workshops of this country, with an enervating stream of alcohol forever running through them, were doing less than usual.

A GHASTLY DISCOVERY

It was a ghastly discovery for those who had been blind so long, for it meant that this great trade, existing on the social pleasures of our people, stood in our path as we set out to fight once more the fight that Wellington and Nelson fought. It meant that this trade, serving no other purpose in the world than to gratify acquired appetites, had become an open menace to us all; it meant that in the face of this grave crisis that involved all Europe there arose in Britain a strangling force that broke our ancient power. We were not to throw our whole weight in the scale, but such a weight as we had left when a private trade had done with us. The Bill of Rights is there for all mankind to read, and it says that the government of a country is constituted for the "protection, safety and happiness of the people and not for the profit or private interests of any class of men." That would seem an adequate indictment of a private trade which the king himself declares to have imperiled the supplies of our armies and our fleet, and to have prolonged the war. And there we stood, when the war was six months old.

This truth it was that clapped like thunder through the state—that this nation, mother of freedom and guardian of the liberties of the human race, was on the edge of a precipice; we were looking down in the abyss, and we were fooling with drink.

A RECORD OF COWARDICE

Will it be believed, we may wonder, when the historian comes to write the story of these times, that in the spring of 1915 the destinies of Britain were in the hands of men who saw these things, who knew them well, who were warned—not once nor twice, but many times—that our armies and fleets were in peril through drink, but who listened to the warnings and did nothing.

Will it be believed that, though the king himself was moved to shame and indignation by these revelations, though he banished alcohol from all his palaces, though the minister for war did the same in the interests of the army, though the chancellor of the exchequer did the same in the interests of our national finance, though the primate led the way for the Church, though the government of Nova Scotia did the same in the interests of the empire, the government of this country took little notice, and the House of Commons mocked at it and laughed it all to scorn? We may predict that it will hardly be believed; but one thing is certain—the historian will see in that the explanation of that public indifference which for two years now has been our peril, and of that reluctance for sacrifice at home which must break the heart of those abroad.

OPPORTUNITY LOST

For it is clear as the noonday sun, as plain as the destruction of Belgium, what happened when the government of this country refused to follow the king to victory. The king expected the prohibition of alcohol; Mr. Lloyd George meant that it should come; Lord Kitchener had already anticipated both, and the fact which moved them all was the peril in which the nation stood from this private trade. But when, after all that had been said, the government went to drinking, the argument in the nation was perfectly clear. If the king was right, if it was really true that drink had

kept back guns and shells and prolonged the war, no government on this earth dare have let that thing go on. It was inconceivable that a government could so betray our country and our allies in the cause of human freedom; and so the king and Lord Kitchener and Mr. Lloyd George and their advisers must all have been wrong.

The opportunity was thrown away. The House of Commons kept open its bars defiantly, so that our elected rulers could leave the council chamber

at any hour they pleased, to patronize, at the bars of parliament, this trade that the king had banished from his house.

AT THE PARTING OF THE WAYS

Nearly two years have passed since then, and how does it stand with Britain? We stand at the parting of the ways once more; the power that guides our destinies has brought us round once more to the Gate of Opportunity; the golden moment has

come back again. We can put on the whole armor of Britain; we can rise—not in courage, but in willingness of sacrifice—to the height of those who die for us. We can quit ourselves like a great nation and be worthy of our living and our dead; or we can go on drinking and hang our heads in shame as we walk through France and Russia in the years to come.

The hour is striking, and the nation waits.

How Whisky Is Defeating the Allies

The following is a letter from Captain Paul Goforth, of the Canadian army serving in Europe. It is evident from the way Captain Goforth introduces his letter that there has been a tendency in military circles abroad to regard any outcry against the villainous drink and vice conditions connected with the camps and the trenches there as subversive of military discipline and in the nature of an attack upon the commanding military authorities. Captain Goforth states that since casualties and other losses caused by the liquor traffic are not published as such in the official lists and since the problem is becoming more pressing and insistent every day, some means must be found to make the people acquainted with the truth, and although, as he says, "some of the revelations I intend to make may be regarded as breaches of military discipline," he thinks "it is high time for some one in the army to speak out plainly to the people at home." So thoroughly does the Captain feel the evident attempts to smother the facts in military circles that he adds: "I am speaking not as an officer criticising my superiors in the service, but as a citizen of Canada and a British subject, protesting against the continuance, in any form, of an unpatriotic and costly traffic which hampers the work of the army at every turn and which has ruined and is ruining thousands of our best officers, non-commissioned officers and men." Captain Goforth's letter is largely a narration of things observed at first-hand beginning with the time he left his home for the Canadian mobilization camp. Many of the things mentioned are quotations from his diary. What is of chief interest to us in America facing the mobilization of three-quarters of a million of our young men and their ultimate appearance in the camps and trenches abroad, are his revelations of conditions in England and France.

ON Salisbury Plains, the problem of developing discipline became more difficult than ever, by the introduction of the wet canteen; for the liquor traffic was officially recognized as a good thing and many a Canadian boy was led to take his first glass of beer. That was one time that we should have stood on our own feet and been true to Canadian sentiment and Canadian ideals. The wet canteen was introduced primarily "to prevent our men getting harder liquor elsewhere." But that excuse is a mockery, as everyone knows who has seen the underground railway of the liquor traffic at work.

OFFICERS BROKEN THROUGH DRINK.

The tolerance of the liquor traffic is more than a question of discipline. It is a question of our firmness or feebleness of purpose in prosecuting this war. At Tidworth barracks, Capt. — and another of our officers were broken through drink. The general officer commanding having no further use for their services they were "permitted to resign their commissions in the Canadian Expeditionary Force." Soon after our arrival at Shorncliffe there was a special meeting of the officers' mess to decide whether we would go on with a wet mess or follow the example of Lord

Kitchener and the King. Broad minded arguments of "liberty" and "moderation" won the day. Yet within one month from that time I had the unwelcome task of prosecuting two of my brother officers for drunkenness before a general court martial and our regimental sergeant major for the same offense before a district court martial. . . . There was a man who knew his work to perfection, who had served in the South African war and who wore on his breast the ribbon of the long service and good conduct medal, and yet he was broken completely, and broken through nothing but drink.

THE SAME CONDITIONS IN FRANCE.

At the same Canadian Base Depot, Havre, France, where I spent eight months, the problem was the same. More or less kindly French civilians could not be kept away and those of our men who wanted more than they could get of the wet canteen had no difficulty in securing cheap whisky, wine and brandy. As Adjutant of the depot I had every opportunity for observing the effect of liquor on the discipline of the camp and the general efficiency of officers, non-commissioned officers and men. Excluding simple offenses of absence without leave, I know that 60 percent of the

crime sheets brought before the commanding officer were charges of drunkenness. The pity and shame of it all is that a man loses pay for his whole term and his wife and family have to suffer.

The prohibition of absinthe in France has not affected the sale of other liquors, and drunkenness among British and colonial troops at Havre Base has greatly increased the difficulties of the general officer commanding the base. An order was issued instructing officers commanding depots to appeal to their men to assist the French civil authorities by helping back to camp any of their comrades whom they might find drunk in town "and thus uphold the honor of the army."

DRINK AND VICE WORKING TOGETHER.

The degrading effect of liquor on character is its crowning infamy. The terrible temptations which are inseparable from the abnormal life of the soldier are but dimly understood by those who have had a comfortable home and in the hour of temptation even the strongest man needs all his faculties braced to resist. This is where the liquor traffic does its meanest work. I knew a brilliant officer whose life was full of promise until some friends in London persuaded him that drink was a necessary social

accomplishment. Then, while he was under the influence of drink, lost women completed his fall. . . .

Veneral disease, with its close ally, the liquor traffic, has made untold ravages on the Canadian Expeditionary Force. The subject must be dragged out into the open before the people can realize the criminal waste of public money and the gross injustice done to every honorable man overseas and at home. . . .

This drain on our resources cannot be longer endured. This parasite industry must be dealt with firmly and at once. There is a remedy for the present state of affairs and the people once they are thoroughly aroused will find that remedy.

Absolute prohibition for all the nations at war is the only solution.

Liquor in the army is bound up with the question of liquor in the na-

tion. We cannot give up one and keep the other. As long as the manufacture and sale of liquor as a beverage remains unprohibited in Canada, Great Britain and France, so long will our armies be hampered in their struggle and lives that are priceless to someone will be sacrificed in vain. As in the army so in the nation all attempts at "control," short of total prohibition, are exasperating failures.

Present Duty of American Citizens

By E. J. Davis.

Supt. Chicago District Anti-Saloon League of Illinois

IT has come to a place where it is no longer wild-eyed prophesy to say that the English nation and the liquor traffic cannot both survive. The same statement may be safely said regarding America.

Conditions at the front in France, according to great weight of testimony, are appalling. America's hands are tied, so long as we have the liquor traffic sanctioned in any large way in this country. It must be destroyed here before we can protest very effectively at conditions in Europe.

Hundreds of thousands of American boys will soon be going to the front. It is safe to say that three-fourths of those who will return will be moral wrecks unless conditions are changed. A friend of mine living in Ohio said that three as bright and as clean young men as there were in his acquaintance went to the Mexican front and came back utterly worthless. The liquor traffic is the great canker not alone in individual homes but in the government and it is not too much to say in the church itself.

A GREAT CRISIS FACED.

Men are afraid to move against it. I have had scores of church men tell me personally that they could not afford to take part in this fight for business reasons. If this is not breaking the first commandment, I do not know how to label it. I have had preachers tell me that this question ought to be settled as an economic question, and that it would be settled as an economic question. We cannot afford to try to substitute prayer and missionary activity and long disquisitions on immortality and the spiritual life for plain duty. We cannot shove this question off on to Women's Clubs and others as a conservation of food stuffs. The Christian church of America is face to face with a great crisis. It and it alone can bring about the abolition of the liquor traffic. If it

fails in this crisis God pity the church and America and the race.

Now is the time when the fathers and mothers of America should raise such a hue and cry about the liquor traffic in this country that should cause the whole world to take notice, and compel action by the government at Washington. They should do this for the sufficient reason that very soon hundreds of thousands of American sons will be plunging into the war in France. The condition there, according to all testimony, is awful and when we use the word awful it is not with respect to German bullets or lyddite shells. No pure man fighting for a great and righteous cause need fear bullets and we believe we speak true words when we say that the American fathers and mothers are willing that their sons should take such chances.

How can we demand that the liquor traffic be stopped in England or France while it is allowed in this country? The first thing to do is to set our own house in order. Let us remember that the soldiers who go to France will not be under the supreme direction of American officers. American officers will have no final jurisdiction there. They will have no authority to determine what shall be the camp environment. The only way conditions can be changed is for the English and French governments to be brought to a place by public sentiment in this nation that will influence them to make the necessary changes.

SOME ASTOUNDING FIGURES.

Secretary of Agriculture Hon. David F. Houston, testifying before the House Agricultural Committee April 23, 1917, said:

"Over \$101,100,000 worth of malt, hops, rice, corn, glucose and other materials are used in making fermented liquor each year alone; \$44,064,000 worth of malt, wheat, barley, rye, corn, oats, mill food, molasses and other materials are used in making whisky each year. The amount of food products used in making beer and whiskey totals \$145,064,000."

When the national government asks the farmers to raise more food stuff to win the war, it is the patriotic duty of every citizen to insist that this same authority stop food waste.

Why should the food supply for 7,000,000 men be destroyed to make liquor to make men drunk?

Why waste seven billion pounds of food stuff when at war, to make liquor that will reduce the efficiency of our army and also destroy the ability of labor to supply food and munitions to keep the army in the field?

Is it good sense to underfeed or starve women and children in order that brewers and distillers may have grain to make poison?

Can a nation permanently prosper by using food which sustains life to make beer and whisky which destroys life?

Increase the amount of short term bond rather than destroy food stuffs to secure additional revenue from intoxicating liquor.

This country, less dominated by liquor than England, is in a strategic position to help our allies by leading the way in this reform so essential to victory.

THE SITUATION AT WASHINGTON.

War prohibition to stop the use of grain for making either beer or whisky during the war, will be settled within a few days in Congress.

The dries urge this as an amendment to the Lever Bill, H. R. 4630 in the House and the same issue will come up in the Senate. To win there must be an avalanche of telegrams and letters to Senators and Congressmen from the states urging them to vote for this amendment to stop the waste of grain for making liquor and *play no favorites between beer and whisky*. The making of whisky of course should be prohibited but also the making of beer. Urge also that Congress should provide for this prohibition *direct* and not refer to any one else for action.

Over 100,000,000 bushels of grain are being used annually to make beer and whisky. The grain supply is short and grain exportation larger than ever. Mr. Hoover, the food dictator, says the allies must have 961,000,000 bushels of grain and fodder supply this year, and our country must furnish most of it. We cannot do this and destroy grains in the making of beer.

You can get many people to send

letters and telegrams who have not been enthusiastic on state and national prohibition. Have a large number of letters written at once, also telegrams. If you have already written or wired on this matter do so again as the liquor interests are flooding Congress with messages daily. Have at least one telegram signed by five or more people, ready to send on a minute's notice when the press indicates the day of the vote. In the

meantime keep the mails and wires hot on the above program. We are in the last trench and *now is the time to strike!*

I hold the deepest self-surrender, the noblest sacrifice to God, lies mainly in going into the world, not in running away from it. It is there that your devotion displays itself at its highest and best.—George Matheson.

What Churches Have to Advertise

By Orvis F. Jordan

An Address Delivered Before the Annual Convention of the World's Advertising Clubs, Held in St. Louis Last Week

ADVERTISING religion has the advantage over every other kind of advertising in that it offers the people something which is as old as the race. We do not need to create a new need or to stimulate a new desire. There is no instinctive desire for a button hook or a safety pin and men lived a long time without a certain well-known kind of soda biscuit. With religion it is different. Sabatier says men are incurably religious. Before him was Augustine, who declared our souls are restless until they rest in God. There are very few atheists in the world. Even the man who calls himself an infidel sets up the hypothesis of No-god and worships him day and night.

MEN LOOKING FOR RELIGION

The problem of advertising religion is to convince the public that the religion so universally desired by the human heart is to be found in the church. Men have been looking for religion in the lodges and have found some there. They have looked for it in labor unions and in socialist brotherhoods. In the uplift societies are found deep enthusiasms that have a religious quality. The church has failed to convince many of these people that the home of religion is in the church. Advertising is to be directed toward this end, to win people to the belief that the church is the most religious of our various forms of human associations.

There is also the task of producing a desire for some of the products of religion. A man may believe in God, but not find joy in worship. There are others who believe in righteousness but have no concern about holding church membership. There is a lamentable ignorance in many quarters about what the church does and what it wishes to do when it secures the support of the entire community. We

cannot wait for the whole community to come into our churches any more than the department store can wait for people to hunt up the bargains on the counters. We are told to go into the highways and hedges. In modern terms, this means to advertise.

ADVERTISING THE CHURCH SERVICE

The first thing a church needs to advertise is its public service of worship. Here is the place to lay great emphasis, for unless we can get people to assemble themselves together, the great ends of religion can never be served. Some of us believe there can be no true religion of one soul alone with God. It takes a man and God and our brother to make religion possible.

Announcements of services by ministers range through the whole gamut of advertising amateurishness. One man betrays the fact that he is the Rev. Mr. Dry-as-Dust by the way he tells about next Sunday morning's service. Another thinks to win favor by the flippancy and irrelevancy of his announcement. When we announce our services, we must never forget that the people seek in our churches nothing else than religion. They do not want the hour of worship given to lectures, concerts or anything else than worship. Men find the deep things of the spirit in these times of communion.

We must remember that not all publicity means prestige. Dr. Cook had all kinds of free publicity, but every column of it made his future the more impossible. Gallons of printer's ink may promote a patent medicine, but if the government comes along and announces that it is only cheap whiskey and dye stuffs, it cannot be sold any more. The same thing is true of a church service. We cannot successfully advertise a minister who has not thought through his message

and then lived it through. Announcements of special music that is very ordinary, kick back worse than father's old musket used to do.

Religion has to be reinterpreted for every age. When we have built up a service that fits the needs of the people in a pre-eminent way, it will pay to tell the community about it, just as it has paid to tell them about some new tooth powder or some new face cream.

In religious advertising, as in every other kind, honesty is not only the best policy; it is the only policy. Mediocrity and inefficiency may well cloak themselves in obscurity. Merit and service may dare to court public interest and scrutiny.

ADVERTISING FOR CHURCH MEMBERS

Churches have been much concerned about winning new members. It is one of the propositions that we have to "sell." When cities are small, it is still easy to influence a whole community with a popular evangelist and a tent meeting.

What the churches have not yet learned to do in any adequate way is to advertise for new members. Advertising is group selling and evangelism is group conversion. It seems a simple deduction that advertising may be made one of the methods of a new evangelism.

Prospective candidates for church membership are often influenced unfavorably by hostile opinion in the home, the neighborhood, the place of work. Community hostility must be turned into friendliness before there can be any successful building of church membership. England made an army with bill-posters and lantern slides. The church of Jesus Christ may have to recruit itself through well-directed publicity methods that will rebuke the "slackers" who keep their church letters in their trunks,

and will arouse the courage and loyalty of new recruits to an institution which through the ages has been the pillar of civilization and true culture.

Church membership can be advertised as fraternity. The "home-like church" is a slogan from one coast to the other.

A PERTINENT QUESTION

It is fair to ask the people of any community whether they want their churches. If they do want them, how can they have them unless people join them and take up the duties and responsibilities that alone guarantee the future of any church? "What kind of a church would this be, if every member were just like me?" is to be superseded by a bigger slogan. "What kind of a town would this be if every citizen were religious just like me?"

Many false notions of church membership are to be exploded. Church folks do not pose as so much better than other folks. We only hope we are a little better through our superior opportunities. The church is no aristocratic institution. In every city thousands of working people serve on official boards and as teachers in religious schools. The church is no back number. The roster of its auxiliary societies shows a constant adjustment to the new conditions and new needs. Were these facts commonly known, there would be more general appreciation of membership in the oldest and largest human organization.

ADVERTISING RELIGIOUS EDUCATION

The Sunday school is the most universally popular religious organization in the community. Many families that never go to church feel the need of bringing up their children under the influence of this school religion.

Do we not have a great appeal when we ask for appreciation of the volunteer service of a great army of Sunday School teachers? These feel the call of the wild in the early spring-time, but stay by their task of educating the young in the fundamental things of life and of religion.

There is an opportunity today for a Sunday School to be unique. We are rapidly reconstructing our methods of religious education. When our school is organized and graded and socialized we are justified in going to the community asking support for a Sunday school that is "different."

ADVERTISING RELIGION ITSELF

The man who has sought his religion elsewhere than the church needs to be told what religion is and what kind the churches cultivate. Again we need to remind the church that to advertise successfully there must be on

hand superior goods and a fresh, up-to-date stock. Our grandfather's religion is worthy of all respect—for our grandfather. But religion is a growing thing and the church that dares advertise religion today must be sure of its goods.

We are reminded of a small sect which has put its boiler plate in the country weeklies all over the country. The results have been small, for you cannot advertise diligently enough to sell stale soda biscuits against a competing cracker that is fresh. But what would such enterprise do for an adequate statement of modern religion?

These are great days in which to "sell" the religious proposition. Luxury-loving America has about finished her joy-ride. The car has broken down and she will have to walk home through the dark and the storm. In the new days of our national struggle there will be a search for the deep and satisfying things of religion. It has been so in England and Germany and France and Russia.

CREDO

*I believe
That there are greater things in life
Than life itself;
I believe
In climbing upward
Even when the spent and broken thing
I call my body
Cries, "Halt!"
I believe
To the last breath
In the truths
Which God permits me to see.
I believe
In fighting for them;
In drawing,
If need be,
Not the bloody sword of man,
Brutal with conquest
And drunk with power,
But the white sword of God,
Flaming with His truth
And healing while it slays.*

*I believe
In my country and her destiny,
In the great dream of her founders,
In her place among the nations,
In her ideals;
I believe
That her democracy must be protected,
Her privileges cherished,
Her freedom defended.
I believe
That, humbly before the Almighty,
But proudly before all mankind,
We must safeguard her standard,
The vision of her Washington,
The martyrdom of her Lincoln,
With the patriotic ardor
Of the minute men
And the boys in blue
Of her glorious past.
I believe
In loyalty to my country,
Utter, irrevocable, inviolate.*

*Thou, in whose sight
A thousand years are but as yesterday
And as a watch in the night,
Help me
In my frailty
To make real
What I believe.*

—New York Times.

It will be so in America. Intelligent publicity must point the way to the constructive religion of the orthodox churches. In England, where church publicity is yet in its infancy, superstition has arisen in answer to the popular demands for religion. The printed sermon, the display ad with its terse religious sentences, the tract and religious letter and every other device must be used just now as guides to the religious thinking of the people.

GOODS THAT WILL SELL

Preachers have not preached much in recent years about the future, for there has not been much market for these goods. Gone forever is the old geography of kingdom-come that served our fathers. But have we no word for weeping fathers and mothers about the future of their dear boys who fell at the front? Might not modern statements about the faith of the church concerning the future life be good copy, especially if these could satisfy both our heads and our hearts?

People are saying today that we live in a world gone crazy. The fearful things that civilized men have done recently have filled many with a belief in an impersonal world order. Prophets are arising to lead us into a new faith in a God who works and struggles with us to create the better order in which shall dwell peace and brotherhood.

The people who need most the saving truths of modern religion have not attended church for twenty years. They do not know the enormous changes that have come in religious emphasis. Modern publicity methods may whet the appetites of these so they shall seek to eat and drink in the kingdom of God.

I think I can summarize about everything I am contending for in a few sentences. The publicity task of the church is to advertise our big fundamentals. A department store can make a sale on pins and needles, but the wiser store sells something that costs a hundred or a thousand dollars. The church can advertise operatic music and sermon antics, but it will never succeed in "selling" religion in a big way until it dares to offer for public inspection that which it prizes most, a Living Faith in a Living God.

The children of God, if they rightly take their Father's mind, are always disburdened of perplexing carefulness, but never exempted from diligent watchfulness.—Archbishop Leighton.

* *

We are the children of the converts of foreign missionaries; and fairness means that I must do to others as men once did to me.—Maltbie D. Babcock.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By ORVIS F. JORDAN

Norwegian Lutherans to Unite

Three thousand Norwegian Lutherans from various parts of the United States have gathered in St. Paul to consider the question of the reunion of their denomination. There are three branches of this denomination in America. These are the Norwegian Lutheran synod, the United Norwegian Lutheran church and the Hague synod. Together they have 3,500 congregations. The division between them has been described as a difference between the point of view of "high church" and "low church" advocates. As the matter of union has been pending for many years, and is practically agreed on in advance, it is believed that the three divisions in the denomination will have no difficulty in getting together in this conference.

Color Line in Dallas

When the northern branch of American Presbyterianism was in session at Dallas, Texas, recently the program committee had planned to have a dinner celebrating two hundred years of history of the organization for the aiding of aged and disabled ministers. When the caterers learned that colored ministers were to be present, they refused to serve these men in the same room with the white men. Rather than offend either the black men of the General Assembly or the people of the city of Dallas, the dinner was called off, though the menus had been printed.

Catholics Oppose Christian Science

Christian Science has successfully proselyted from most of the large religious bodies. It would seem that they have also made some inroads on the Catholic population as well. The Paulist Fathers of New York are publishing a book by Rev. George M. Searle, of their fellowship. It is entitled "The Truth About Christian Science." While the book is designed specially for circulation among Catholics the author says he aims to treat the matter "from a view common to all Christians who have any positive system of religion as a revelation."

Catholics Lose Immigrants

The Roman Catholic church appears to be prospering in the United States, as the leaders continually report large gains. However, when the

immigration statistics are analyzed, they show a considerable loss for this body. In the period between 1910 and 1914, just preceding the war, there were 1,800,000 Catholics coming to this country who were not accounted for in the statistics of growth

of the Roman Catholic church in America. This loss is noted by the bishops and is deplored. It does not represent a gain to protestantism to any considerable extent, but for this generation represents a loss to religion.

Advertising Men on Church Publicity

The Associated Advertising Clubs of the World held their fifteenth annual convention in St. Louis the first week in June. For the second year, there was a departmental conference running through three days to consider the subject of church publicity. Dr. Christian F. Reisner, pastor of Grace M. E. church of New York, was the chairman of the conference and was re-elected for the ensuing year.

The church publicity movement has been fostered directly by the advertising men, and the advertising clubs all over the country are pledged to co-operate with ministers in giving the churches adequate publicity. The generosity of these business men has been so unprecedented that ministers have not always taken the offers of help at face value, some seeing in this offer a proposition on the part of the business men to sell something. Now that the full meaning of the offers of these men is revealed to the church, it is seen that a great business organization has shown a most commendable and unselfish interest in the progress of religious work.

The religious publicity departmental has employed a permanent secretary in the person of Mr. William L. Roberts, who will devote all his time to the work of helping the churches. He will administer a budget of \$15,000 the coming year.

One of the big stories of the convention was the announcement of a plan for a million dollar publicity campaign on the mission fields. Rev. Geo. M. Fowles, treasurer of the Board of Foreign Missions of the Methodist Episcopal church, set forth the plan. It will be inter-denominational in its scope and will cover the great oriental mission fields. No denominational promotion will be included in the campaign, but it will be thoroughly Christian in motive and execution.

The Church Publicity departmental was addressed by the president of the convention of the Associated Advertising Clubs of the World, Herbert S. Houston, and he said: "The church

has the best goods in the world and ought to have the best advertising. If advertising follows the models of the New Testament, it will be simple and strong, but it will also pulsate with life and not be bald, cold and stereotyped."

One of the live wires of the convention was Rev. J. T. B. Smith, the little Englishman who has promoted the publicity behind the campaign for ten million of dollars for pensions for Methodist missions. He showed how he always succeeded in getting publicity for his enterprise. The theory was to make news and the newspapers would be compelled to print it.

The thing that marked the departmental was the warm evangelistic spirit of the group. Church publicity is a type of evangelism in which men of varying conceptions about religion may join. On the same platform in the same session spoke a bright modern Universalist preacher and a man of the pre-millenarian way of thinking in orthodoxy. They both spoke with fervor about reaching the masses with the new avenues of approach open to us by publicity methods.

The departmental will print a monthly bulletin during the coming year which will be the clearing house of the publicity ideas of the men who have membership in the departmental. This bulletin will discuss electric signs, poster ads, newspaper display ads and every other kind of method that is open to the modern minister.

The entire session of the advertising convention in every departmental was full of religious spirit. The motto of the whole movement is "Truth" and the business men believe heartily that the church provides the only social situation in which normal business has an opportunity to expand and come into its fullest service to society. This religious spirit in the advertising convention should be regarded by intelligent observers of public events as one of the most significant developments in a decade. With the support of the business men, the church should come into new power.

Social Interpretations

By ALVA W. TAYLOR

Shall We Furnish the Food for English Breweries?

ENGLAND urges us to bend every energy to feed her people while she fights the Prussian menace. She candidly says she prefers us to mobilize on the farms to mobilizing in France if there is any alternative necessary. The Prussian has staked all



upon starving England with his submarine and England today has much less on hand for the coming year's daily bread than has Germany. Australia has large stores of wheat, but it requires a

long time to make the round trip from Britain to Australia in a freighter, and there are no ships to spare for it. Yet since the war began, England liquor makers have actually consumed more food than has the English army, and in the face of this appalling fact, the food controller only dares to cut the beer production to 40 per cent instead of abolishing it. With ships short, the "liquor fleet" is said by a prominent Englishman to be equal to a food-carrying fleet of sixty ships of 5,000 tons each. France is attempting to confine drinking to wines and non-food consuming liquors, Russia is dry and America is on the high road to war prohibition of all distilled liquors, and with excellent chances for a prohibition as complete as Russia's. Shall we pay a high price for bread or go with short rations in order that the English brewery may make food material into booze?

* * *

At the present writing it looks inevitable that the first step toward war prohibition will be taken by putting a prohibitory tax on grains used in whisky distillation. It is a frank recognition of the incompatibility of taking the boys out of school to grow food and then allowing the distiller to turn it into poison. In prohibition campaigns the liquor maker tried to frighten the farmer with lurid figures regarding the millions of bushels of grain used in booze manufacture; he claimed 600,000,000 bushels as his purchase and bewailed the losses of the poor farmer. Now he pleads for his life by declaring that he uses less

than one-tenth that amount. Prof. Irving Fisher, the health and food economist, says he uses enough to make 11,000,000 pound loaves of bread every day and declares that the closing of all breweries and distilleries would save food values enough to feed 7,500,000 people. And, by the way, did you ever look over a list of the great booze makers' names? There is something suggestive in the sound of it when patriotic Americans with moral and economic foresight plead that liquor is Germany's most formidable ally in both this country and England. Here are a few of them: Lemp, Fleishman, Anheuser-Busch, Schlitz, Pabst, and so veiter.

* * *

At one and the same time we are registering 10,000,000 young men for conscripted service and arranging to expend \$10,000,000,000 on war. We are urging our people to take "Liberty Loans" to show both moral and material backing for the great task before us and asking the last man, woman and child to mobilize their resources, add to their productivity, save everything possible, forget profits for the time being and prepare to pay high taxes to see the thing through. We are putting the whole war on the highest moral plane, forbidding soldiers to touch liquor—making every camp and even every uniform dry—and then shall we fail to use either the moral courage or the practical sense to prohibit the liquor traffic during this most exceptional period? Science has proved that liquor makes a poor soldier and we accept its finding for the army camp and naval vessel; but it has just as thoroughly proved its economic wastefulness and immoral influence for the civilian. The President says we are not conscripting an army, but organizing a nation, and therefore the draft is only a process of selecting those who can be best spared from the productive powers of the whole people to go to the front while every American becomes a soldier of duty at home. Is it consistent then to prohibit liquor for all fighting men and not prohibit it for the civilian soldier? Alcoholism in the army camp is as great a menace as enemy bullets; therefore the modern scientific captain wants none of it. Alcoholism in civil life is the greatest known, therefore when we begin to organize a nation and its resources for a great moral undertaking it is both unscientific and inconsistent not to prohibit the liquor traffic utterly.

Culture vs. Kultur

The hope of the future is in *culture*, which Dr. David Starr Jordan * says "is a product of friendly relations" and is thus "the antithesis of militarism." *Kultur* refers to that special Germanic idea of a superior national efficiency and learning and practical type of social organization which should be imposed upon the world because it is superior; it harks of the past and all ancient theories of "favored races," "God's own," peoples who "rule by destiny," etc. The historic evolution of nations has been through ever enlarging national groups and "survival" has been determined by the superior ability of some of them to so engage the zeal of its people and to so organize their fighting as to make them strong to overcome others. In other words, the sovereign was the state and conquered through the humble acquiescence of his subjects in his plans and campaigns; loyalty to the state became the religion of the people and the supreme act of sacrifice and service, that of dying for the state or the sovereign. This is the state religion of Prussianism and its right arm, as Dr. Jordan puts it, was in privilege and its left in the state church. It was as true of the France of pre-revolution times and the England of pre-Cromwellian days as of the Germany of today. Democracy, the *sine qua non* of true culture in that it tends to educate and elevate all to independence and initiative, is purging the former nations of their "Real-Politik," but Germany clings to it and elevates it into a national cult called *Kultur* and makes it terrible with all the enginery that science and learning and religious zeal can give to it. Havelock Ellis says an Englishman no more thinks of worshipping the state than his own trousers; he regards both as useful and clings to them desperately but as made for his use and does "not debase himself in the dust before their divine superiority."

*"War and the Breed," by David Starr Jordan. 265 pages. Beacon Press. \$1.35.

* * *

War and the Breed

The above quotations from Dr. Jordan's striking little book are by the way. The real thesis of the volume is that war destroys all that natural and artificial selection would seek to build up for the culture of the race, through heredity. "War, to the biologist, seems

above all else, stupid." It selects the physically stronger for destruction and leaves the weaker to reproduce their kind. Even granting all that has been claimed for it as a cultivator of courage, initiative and the virtues of strength, it boots little to cultivate them when the man who is thus made strong is killed. But in this war those qualities that were cultivated when combat required initiative and gave personal encounter are at low par because it is a war of chemicals and machinery in which men fight unseen and die wholesale. It is producing an awful toll, not only of dead and disabled of wounds, but of "traumatic neurosis" or nerve shock, which is liable to communicate debility to progeny. To this is added an even more terrible disability in venereal disease. Dr. Jordan points out that alcoholism and syphilis taint the germ plasm through which heredity is communicated; he notes the fact that both have in the past wrought great havoc in armies. Alcoholism may be reduced in this war, as camp disease seems to have been, but a Canadian authority says that venereal disease has put more men out of action at the front than have German bullets, and reports from other armies bear out the same assertion in their own cases. Thus the "Breed" is decimated by the killing of its best, together with the deterioration through war life, and instead of contributing to "selection" and race betterment contributes to the "reversal of selection" and leaves the race stranded.

* * *

THE SIGNIFICANCE OF SOCIOLOGY FOR ETHICS, by Albion W. Small. 39 pages. University of Chicago Press.

PRACTICAL SOCIOLOGY IN THE SERVICE OF SOCIAL ETHICS, by Chas. Richmond Henderson, 25 pages. University of Chicago Press.

These two monographs supplement one another. Professor Small argues that, in the light of inductive science, the old ethical formularies, cast in the moulds of the absolute and deduced by a priori method, do not meet the ethical needs of modern society. Ethics must be recognized as a social science and its formularies derived from a study of all humanity in the light of the social process. Professor Henderson outlines the necessity for a social science to make the findings of pure science practicable in actual human use. Both accept the Chicago school's analysis of human goods as health, wealth, knowledge, sociability, beauty and rightness. The question of what is the right thing must be decided in the light of what will best promote these goods for all men.

The Sunday School

"Seeing Jesus Only"

The Lesson in Today's Life*

By E. F. DAUGHERTY

THE Incomparable Life—the Unseen Presence—the Consummated Purpose—these are the three upstanding presentations of the past quarter's study. For seven weeks we kept company with the heart of Christ, revealed in surprising ways, in those early lessons on his redemptive relations to men. Then, with an interjection for a lesson on the great temperance advance of the world's life, a lesson (May 27) on the Holy Spirit. And during the final weeks, three in number on the crowning facts in relation to God's purpose wherein Christ could say "It is finished." A really coherent and illuminative course of study. In this final hour of the quarter we can, like another company, "look up and see Jesus only"—for every lesson of the quarter, save two, "Jesus" is the name outstanding.

* * *

The Incomparable Life was not merely a restorer of sight to the blind, but also an illuminator for all men on how best to live. His was not merely the role of a sympathizer at the tomb of a friend; He could there as well prove that He was "the resurrection and the life." His was not only the right to shepherd His "own" who rejected Him, but to challenge all subsequent believers with the thought that "other sheep I have which are not of this fold." His it was to enjoy the hospitality of humble homes—and therein to talk of the "home not made with hands." His it was to be "despised" by the exalted of His day, but to enter the Holy City, its potential King, on His way to the kingship over men's hearts forever. His it was, not merely to approve the "Hosannas" in His name, but also to reveal the aristocracy of service in a menial courtesy. And finally, in the portrayal of His incomparable life, it was, and is His to be the source of humanity's abiding satisfactions, in the relation of the vine. The quarter but glimpsed His many-sided attitudes of helpfulness to human need—and because no human need is beyond His resource, He has incomparability among historic personalities.

* * *

The Unseen Presence we have come

*Review lesson of the quarter, for June 24. Read John 21:15-25.

to know is none other than Christ Himself in another form. He has kept company through the ages with all who were disposed to honor His standards and push on His work. He keeps company with all such today, amid the tasks of home, the dangers of battlefields or the perplexities of mission stations. Though gone from earth in the form familiar to those who knew Him in the flesh, He has returned to abide "always" with any and all who are akin to Him in spirit. He is the Captain of the Army of Our Salvation—and as well of those whose search and passion is for truth. "Moved with compassion," as He was in the days of His ministry, what must be the condition of His suffering heart amid the follies of our topsyturvy world of today, gone mad in the rivalries of selfishness! When men and nations unstop their ears, they will be able to hear, over war's futile fields, the breath of His wish for the nations—"Peace."

* * *

A Consummated Purpose is spread on record in the betrayal, crucifixion and resurrection. "From the foundations of the world" the Lamb had been slain, in God's illimitable and irrevocable purpose, but in these final trying experiences of His self-abnegation the joy of His heart must have triumphed over all grief, in His knowledge of having given the world a "full gospel." Nothing more could be done of God; all that remains to be done, must be done of men and women in the grace of God—and they will one day make the kingdoms of this world the kingdom of our Lord.

"A thing is worth about what it costs."—Agar.

THE Standard Birthday Bank

Attractive and Durable. Made of Glass and Aluminum. All the Money in Sight.

The top and bottom plates are made of highly polished aluminum. These are held together by 4 oxidized rods, with nickel-plated balls. The bank is opened by unscrewing one of the bottom balls that is marked with a cross.

Price, \$1.25; or \$1.40 postpaid

DISCIPLES PUBLICATION SOCIETY

700 E. 40th St., Chicago, Ill.

Disciples Table Talk

Norwood, Ohio, Church Is Evangelistic

The Cincinnati Federation of Churches has recently collected figures from the city's churches as regards number of members added during the past year. In the report of its findings, Norwood, Cincinnati, church stands at the head of the list of churches having added 100 or more new members during the year. This aggressive church has 244 names on its list of new accessions. C. R. Stauffer leads this congregation. Central Christian, W. A. Moore pastor, reports 100 new members. In the general report of evangelistic results by denominations, the Disciples stand fifth, with the Methodists leading, and followed by the Presbyterians, German Congregations and Baptists. Nineteen Disciple churches added 952 new members, the present membership of these churches now totaling 5,912.

Progress in Detroit Churches

C. J. Tannar is now in his fifteenth year at Central Church, Detroit, Mich., and reports the best record made this year in the church's history. There is now a resident membership at Central of about 630, with 175 members added during the past year. A new and larger plant is all that is needed now, he reports. Boulevard Church, the newest of the Detroit churches, and ministered to by W. G. Loucks, has added 117 new members in the little more than a year of his ministry, and now has a resident membership of 148, with a Sunday school of 175. The church aim for foreign missions June 3, was \$100. There is an organization of boys at Boulevard Church called "Comrades of Honor." The Grand River Avenue Church is presided over by the man who organized it, F. P. Arthur. This congregation has a fine property on one of the great arteries of the city. There is a Sunday school of about 300. Sixty-six new members are reported added during the year. Lloyd H. Miller has been with Woodward Avenue Church a year, and the congregation there is now planning a new organization in Windsor, across the river from Detroit. With a membership of about 600, a new auditorium to cost \$100,000 is now being talked. Mr. Tannar predicts that Woodward Avenue will some day be our greatest church in Detroit. This was started as a mission by Central twelve years ago.

Closing Exercises of College of Missions

The closing exercises of the year at College of Missions, Indianapolis, were held on June 1. On the college campus at 9 a. m. were featured a series of missionary tableaux and the Ivy ceremony. The graduating exercises were held at 10. A. B. Philpott gave the invocation. Mrs. Anna R. Atwater delivered the address on behalf of the Mission Boards, F. E. Lumley speaking in behalf of the churches. Dr. Harry C. Hurd, registrar, gave his annual report, and President C. T. Paul had charge of the presentation of missionaries. The valedictory was delivered by Y. M. Chen, instructor in Chinese in the college, and Abe E. Cory of the Men and Millions Movement delivered the commencement

address. The dedication of missionaries was in charge of Professor McGavran of the college. He was assisted by other members of the faculty and by local pastors. The following is the roll of the class of 1917, appointed to missionary service in fields indicated: To India—Miss Elma Inex Alexander, B. A.; Miss Osee May Dill, B. A., M. D. To Mexico—Mr. Edwin Thomas Cornelius, B. A., M. A.; Mrs. Alice Clay Cornelius, B. A.; Miss Hallie Lemon, B. A.; Miss Jane Abiah Brewer, B. A. To Argentina—Mr. Robert Bruce Lemmon, B. A.; Mrs. Mary Lemmon, B. A. Missionaries returning to their fields: To Mexico—Miss Pearl Gibbons, Miss Mary Irene Orvis. To Argentina—Miss Zona Smith, B. Ph. To Arabia—Mrs. May D. P. Thomas.

Eastern School of Methods at Auburn, N. Y.

Since the closing of Keuka College the Bible School Department of the American Society has been seeking a suitable location for the Eastern School of Methods. Arrangements have now been perfected whereby the school is to be held in connection with the Summer School for Christian Workers of Auburn Theological Seminary, at Auburn, N. Y. There will thus be the advantages of a great Biblical institution, with excellent faculty and equipment. In addition, the New York State Sunday School Association holds its summer school for training workers in connection with the Auburn school, and this will mean much to the Disciples School of Methods. The first year Vernon Stauffer of Hiram represents the Disciples on the faculty, his subject being "The Teaching Values of the Life of Christ." The date of the School of Methods will be July 30-August 11. Edward W. Allen, pastor at Auburn, would like to have names of prospective students. He will give aid in any way possible to students.

* * *

—Central Church, Flint, Mich., ministered to by J. O. Crawford, is to have a new building, which will be one of the finest in the city. The building will have ample arrangements and equipment for taking care of a modern Sunday school and to meet the social needs of the community.

—At a recent service at the Canton, Ohio, church over a hundred volumes of missionary literature were purchased.

—E. V. Horne, formerly minister at Glendora, Mich., has enlisted for military service.

—G. W. Knepper, who recently resigned at Ann Arbor, Mich., will enter upon his new task at Central, Spokane, next month.

—The Texas Christian Missionary Convention at its recent meeting in Austin received and adopted the report of the Educational Movement Committee of twenty-five and discharged the committee. The report provided for a board of education, consisting of the Ways and Means Committee of the movement, as supplemented by a representative from each of the two junior colleges, Midland and Carr-Burnette, which board was appointed as follows:

S. J. McFarland, Dallas; President E. M. Waits, T. C. U., Fort Worth; President F. G. Jones, Midland College, Midland; Judge W. L. Hay, Sherman; W. P. Jennings, McKinney; John G. Slayter, Dan D. Rogers, Dallas, and Van Zandt Jarvis and L. D. Anderson, Fort Worth.

—Harry D. Smith, who has closed his work at Central Church, Dallas, Tex., is now in the mountains of Arkansas, where he will rest and do some writing during the summer preparatory to taking up his new duties as professor of practical theology at Phillips University, Enid, Okla., on September 1.

—There is talk of discontinuing the Texas Lectureship. A session has been arranged for to meet at Fort Worth in November.

—Prof. R. E. Hieronymus, formerly of Eureka College, will give three addresses at Bethany Assembly, Ind., Aug. 9-11, his general theme being "Community Service and the Enrichment of the Common Life."

—Noland G. Williams, son of Editor W. M. Williams of the Christian Courier, published in Dallas, Tex., has been invalided from the navy and has arrived in Dallas.

—Report comes of the marriage this month of A. L. Clinkinbeard, pastor at North Dallas, Tex., to Miss Irene East of Paris, Tex.

—Dean W. B. Parks, for more than a quarter century connected with Texas Christian University, Fort Worth, as instructor, acting president and dean, has offered his resignation to the board of trustees of the institution.

—A. D. Rogers of Denton, Tex., has been called to the pastorate at Sweetwater.

—Claude L. Jones, who has led in the work at Shreveport, has been granted a year's leave of absence and will occupy the new position of Tithing Secretary created by the last Texas convention, recently held at Dallas.

—Miss Gretchen Garst of Akita, Japan, reports six baptisms at the church there during one month. The honor pupil, with two others, of the graduating class of the Girls' Normal school, was among those recently baptized.

—W. D. Ryan of Central Church, Youngstown, Ohio, is preaching during June a series of Sunday evening sermons on "Acid Tests of Religion," with the following sermon themes: "The Test of Pleasure," "The Test of Success," "The Test of Trouble," and "The Test of Sacrifice."

—Frank W. Lynch, minister at Sharon, Kan., delivered an address on "Loyalty" on registration day in connection with the erection of a municipal flag pole at Wilmore, Kan.

—Ernest H. Reed of First Church, Pontiac, Ill., would like to spend a part of his vacation during August supplying a pulpit.

—Martin T. Pope of West Plains, Mo., was chairman of the Christian Endeavor Convention of the Eighth District, Missouri, which was held at West Plains last week. W. J. Lhamon of Drury College gave an address on one evening, his theme being "Thy God, Thy Neighbor and Thyself."

—F. G. Tyrrell and First Church, Pasadena, Cal., are making what is called a "June drive" in the church and community work there. Among Mr. Tyr-

rell's sermon subjects during the campaign are "Preparedness for Service," "Your Life and Work," "Team Work," "A Sure Way: A Safe Guide."

—Shirley R. Shaw, pastor at Santa Barbara, Cal., reports a growth in membership there within the past ten months of over 60 per cent. By a recent meeting held by R. W. Abberley there was an increase of 22 per cent. By confession of faith, 20; otherwise, 32. Mr. Shaw writes most appreciatively of the message and manner of Mr. Abberley. "A Christian ministry of refinement and results," he calls the recent season of meetings.

—The church at Polo, Mo., is looking for a pastor, half time. Claude E. Huntington is chairman of the pastoral committee. G. L. Shively will dedicate a new \$12,500 building at Polo, July 15.

—Chicago Disciples will be interested in the following list of university preachers at the University of Chicago for the next few weeks: Dr. Harry Emerson Fosdick of Union Theological Seminary, New York, June 24; July 1, Professor Arthur S. Hoyt of Auburn Theological Seminary, Auburn, N. Y.; July 8, Professor George Burman Foster of the Department of Comparative Religion at the University of Chicago; July 15, Dean Shailer Mathews of the Divinity School; July 22, Professor Theodore Gerald Soares, head of the Department of Practical Theology; July 29, Rev. John A. Rice, D. D., of St. John's Methodist Episcopal Church, South, St. Louis, Mo.

—B. H. Cleaver of Canton, Ill., writes that J. G. Waggoner, now making his home in Canton, has supplied for the Congregational church there for several months, while the congregation was seeking a new leader. A pastor has now been found and on June 1 the church gave Mr. and Mrs. Waggoner a "farewell reception." Many fine toasts of honor were given, reports Mr. Cleaver, and an elegant gold watch was presented to Mr. Waggoner.

—There have been thirty-eight additions to the membership at North Shore Church, Chicago, during the past year. There is a present membership of eighty-three. This church has an organization of Boy Scouts, also a Men's club organized for social purposes. D. Roy Mathews, pastor at North Shore, is doing a constructive work in this important field. A campaign is on with the aim of making "every member a working member."

NEW YORK A Church Home for You.
Write Dr. Flais Idleman,
142 West 81st St., N. Y.

—Temperance Day at Bethany Assembly this year is to be a red-letter day. Mrs. Stella Stimson, President State Suffrage League; Mrs. Culla J. Vanhinger, President State W. C. T. U.; Hon. W. E. Carpenter, President Independent Dry Federation, and our own popular Secretary of the American Temperance Board, L. E. Sellers, will speak.

—Arthur Stout, minister at Bowling Green, Mo., has received a unanimous call to the work at First Church, Nevada, Mo. No decision has yet been reached by Mr. Stout.

—Magnolia Avenue Church, Los Angeles, under the leadership of its pastor, J. N. Jessup, is giving serious study to the problem of church publicity, with the object of making Magnolia Avenue a household word throughout the sec-

MR. BRITLING SPEAKS AGAIN

Mr. H. G. Wells' New Book

"God, the Invisible King"

Mr. Wells, the author of Mr. Britling, says:

"The time draws near when mankind will awake . . . and then there will be no nationality in all the world but humanity, and no king, no emperor, nor leader, but the one God of mankind."

AMERICA IS FIGHTING FOR THIS GOD!

"God, the Invisible King"

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tion of the city in which the church is located. The congregation has raised nearly \$300 for advertising purposes. An attractive circular, containing pictures of the church and pastor and a statement of the church program, has already been published. This presents also a map of the section of the city ministered to by the church, with plain directions for finding the church home.

—Huell E. Warren of Moulton, Ia., has been called to Gallatin, Mo., and will take up the work there about the middle of July.

—C. M. Burkhart, pastor at Springfield, Ohio, reports an offering of \$190 to foreign missions on Children's day. A class of young ladies had pledged

one-half of a day's income to this offering. This organization had 72 members present, with an offering of over \$50. There were 488 present in the entire school.

—B. S. Ferrall of Central Church, Buffalo, N. Y., writes that the school there made an offering of \$509.44 on Children's day. There have been 17 members added to the congregation there during the past five weeks. A vacation Bible school is being arranged, beginning July 2 and closing August 1.

—Fred Wolfe, of Arcadia, Ind., was ordained to the ministry on Friday evening, May 18, at a public service of the Arcadia Church. L. C. Howe of Noblesville, A. H. Moore of Tipton and G. I.

They Appreciate "The Century"

"I hold The Christian Century as the most spiritually helpful and thought-provoking paper which comes to my desk. One lives in God's presence and in His world of today as he goes through its pages."—Walter M. White, Memphis, Tenn.

"I enjoy the 'Century' thoroughly. Don't agree with you in everything, but relish the many stimulating articles the paper brings to me."—John P. Sala, Buffalo, N. Y.

"The paper is growing better all the time. I am glad to see so few advertisements and so much good readable matter."—A. D. Veatch, Des Moines, Ia.

"The 'Century' brings each week a spiritual message and allows us to see the religious world at large in a good, though brief, manner. Its articles provoke thought and have a forward look. May its usefulness increase."—O. L. Hull, New York City.

"The 'Century' has the most heartening note of them all! For sheer force of Christian interpretation you have no competition in the brotherhood."—F. B. Thomas, Evangelist, Danville, Ill.

"The 'Century' is attractive in form, is provocative of thought, has to a marked degree that fine quality of readability and that finer quality of spirituality."—Roger T. Nooe, Frankfort, Ky.

"The 'Century' is undoubtedly a very great religious paper, clean, wholesome, up-to-date, stimulating and inspiring. It stirs the very best within its readers."—Frank L. Jewett, Austin, Tex.

"I do not agree with all you say, but I can imagine no greater calamity to our brotherhood than to have you cease doing, stop saying, quit writing. Our brotherhood has moved forward fifty years in the last ten, and is ready for another great advance—and the 'Century' will be a mighty factor in its going."—Nelson H. Trimble, Columbia, Mo.

"I think the paper is excellent in many particulars."—Wallace Tharp, Pittsburgh, Pa.

"When it comes to splendid spirit, inspirational matter and frankness of statement, The Christian Century cannot be surpassed."—B. H. Linville, St. Louis, Mo.

"It is a pleasure to read the strong, vigorous pages of the 'Century.' Never enjoyed it more than now."—Geo. W. Wise, Salem, Mo.

"It is a most readable and stimulating religious journal."—W. B. Clemmer, Rockford, Ill.

"I greatly enjoy the 'Century' of late. It is a good paper."—Gerald Culbertson, Bedford, Ind.

Hoover of Indianapolis officiated. His ordination was recommended by the four churches which he had previously served in the ministry. Mr. Wolfe is doing a fine work as minister of the Arcadia Church.

—Second Church, Cedar Rapids, Ia., has extended a call to C. V. Allison to succeed Perry L. Schuler in the work there. It is not announced whether he has accepted. Mr. Schuler is still on the field and reports five accessions to the membership on June 3, with four at the prayer meeting service on the previous Wednesday evening.

—R. W. Wallace of the Lexington, Mo., Church is preaching a series of sermons on Sunday mornings on the following themes: "The Duty of the Hour, or The Country's Call," "Why Did Not Christianity Prevent the War? Has Christianity Failed?" "How Can We Reconcile the War With the Doctrine of God's Love and Power?"

—Emory Ross, the missionary to Africa, will speak at Bethany Assembly, August 3, as will also R. A. Doan of the Foreign Society, and Mrs. Stearns of the National C. W. B. M. This is C. W. B. M. day at the Assembly, and it is always one of the best of the session. Mrs. O. H. Griest, Indiana's wide-awake C. W. B. M. president, will be at the helm. 341

—At Cotner's commencement season last week C. F. Stevens of Beatrice, Neb., delivered the commencement address. The attendance at Cotner this year is reported twenty-two above that of last year.

Illinois News Letter

Our people were not as well represented at the State Sunday School Convention, May 22-24, at Kewanee, as the importance of our work in Illinois would warrant. If we expect to do a real service in the matter of religious education we must attend all the conventions, county and state.

The report of Secretary Robert M. Hopkins records that 211 Bible Schools in Illinois have contributed to American-Illinois missions during the year. This makes Illinois third in the number of schools, but fifth in the amount contributed.

S. B. Waggoner of Colorado has accepted the work at Ipava and will begin the first Sunday in July.

Miss Cynthia Pearl Maus has been engaged for all the district conventions in Illinois next year. Miss Maus is one of the most popular convention speakers who visits Illinois. We made this engagement in advance to be sure to get her.

G. D. Hargis, who was graduated from Johnson Bible College this year, begins work at Kenney soon.

The State Secretary will assist in the laying of the corner stone of the new Church at Fisher, June 14th. The congregation there is planning for a \$20,000 building.

The churches of Cass county will hold an annual meeting in Ashland Tuesday, June 26th. All the churches in Cass and adjoining counties are urged to have representatives there.

The Board of Church Extension has loaned Third Church, Bloomington (colored) seven hundred dollars.

W. T. Walker of Washburn is doing real missionary work. He preaches at Cazenovia on Sunday afternoons and

visits Lacon, where we have a few Disciples, a week night twice every month.

Dr. F. D. Pratz of Mowequa writes that a movement is on foot there for the raising of a debt of \$1,500.

An outing day has been set for our churches and Bible Schools of McLean County, Thursday, June 28th, at Miller Park in Bloomington. Among the speakers for this occasion are H. O. Pritchard, R. E. Hieronymus and H. H. Peters. While this is for McLean County, folks from other counties will be welcomed. A baseball game is to be played between the preachers and the Sunday School Superintendents.

H. H. PETERS, State Secretary.

Union Theological College

Among the numerous institutions of learning that celebrate their commencements at this time none is more significant than that of the Union Theological College, which held its first commencement exercises last Friday night in Carpenter Hall, the chapel of the historic Chicago Theological Seminary. It is the last arrival in that splendid galaxy of religious institutions that through the years have sprung up in the Middle West, but it is by no means the least pertinent to the growing task of the church.

Not every institution of learning, and this is especially true of a theological seminary, has the privilege of graduating a class at the termination of its first year of work. Union Theological College graduated seven men this year. Besides Americans, these graduates represented three nationalities. Almost all of them are bi-lingual and able to minister to the people both in American and their own native tongue. It is difficult to over-estimate the importance of this type of ministry at a time like this. While our government is sending commissions to the various foreign powers, while our soldiers will soon touch elbows at the front with almost all the races of mankind whose hearts have been touched by that magic word "democracy," while we are sending our money and our supplies to the starving Belgians, Serbians, Poles and Armenians, how important that the Church of Christ in America should at least keep up diplomatic relations with the representatives from those nations within our borders! How important that the Church should have its ambassadors, for instance, among the Poles of Chicago, the largest Polish city in the world, not excluding Warsaw, their own capital. How important for the future of this democracy and of the forces of the Kingdom of the world over that such representatives be maintained among all the nationalities whose immigrants are crowding to our shores at the rate of a million a year in normal times! For we must assimilate those people or they will assimilate us. There is no wholesale method of doing that job. Each individual immigrant must

literally be born again, to achieve the American spirit as an individual task. Who is so well able to do that job as the church? Who is under greater obligation to do it? The Union Theological College, because it is an inter-racial institution where four nationalities are represented on the faculty, and where each ministerial student receives training both in his own tongue and in American culture, is pre-eminently fitted to equip men of this type.

But the Union Theological College is not only an international and inter-racial school, it is also an interdenominational school. Congregationalists, Baptists, Disciples and Presbyterians are represented on its board of directors, on the faculty or the student body. It was projected last fall by the Congregationalists in the buildings of their his-

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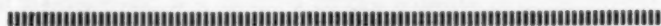
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toric Chicago Theological Seminary, which last year moved over to the University of Chicago to continue its work there in co-operation with the cluster of theological seminaries which is making that place the greatest religious educational center on this continent. Union Theological College approaches the matter of ministerial training from the vocational rather than the academic angle. Its aims are to fit men who are unable to take a full college course for an effective and useful ministry in a four years' course. Its entrance requirement is a high school diploma or its equivalent. Its instruction is under the direction of such men as Dr. Shailer Mathews, Dr. Herbert L. Willett, Dr. O. S. Davis and Professor Chas. M. Stuart, all deans of great theological seminaries and outstanding figures in religious education. H. J. Loken, from the Disciples, is on its faculty and also represents the institution in the field. Several Disciple students have already signified their intention of entering its courses next fall.

This is a very significant movement in religious education and the Disciples should, of all people, be the logical promoters of such an idea. The school is not confined to ministerial training,

but is splendidly equipped to train Bible school workers, choir leaders, social workers and other lines of specialized religious workers.

"Under Fire"

As it is the first fiery rain of shot and shell which tries the mettle of the new soldier, so it is the first consciousness of war which temporarily weakens the heart of the citizenry at home. That the Christian citizenship of the United States is meeting such a shock just now and that the quake of it is running through our churches is evidenced by the sharp decline in the May offering Home Missionary receipts. It is evident that many ministers and churches, under the excitement of the times, utterly failed to take the Home Missionary offering. Others, under patriotic impulse, diverted the offering to meet the appeals of immediate military necessity, forgetting, temporarily, those "first works" of the Kingdom which must steadily be maintained. The receipts from the churches fell off \$2,355.96 from those of May of last year.

That continuance under fire for a period will, if we be good soldiers, correct this immediate nervousness and restore a saner sense of duty and of poise, is indicated by the experience of our brethren and our churches in Canada, where, for nearly three years, they have weathered the raging storm.

At the Ontario Convention, recently held in St. Thomas, the report of the Provincial Treasurer, Rev. Mr. Fleming, revealed the striking fact that this third year of the great war had proven the best year financially in the history of the

Ontario Co-operation. The missionary receipts of the Provincial Board showed an increase of \$416.97 over the previous year. The work had prospered and the Board was enabled to increase its contributions to the American Christian Missionary Society and to the Missions in the Western Provinces.

Such a record ought to impart confidence to our churches in the States and to rebuke our timorous selfishness. This is no time to force upon our heroic missions the necessity for retrenchment or extinction. Many of them are losing some of their strongest supporters. Mission pastors are finding it almost impossible to subsist upon the meager salaries, made possible even by the aid of Home Missionary funds. Trained young men from our colleges are daring to enter fields like Ogden and Pocatello and Watertown and Calgary and Winnipeg and Texico and Douglas and Pensacola, in response to the call we have sounded. To fail to support them in their heroic undertaking on behalf of the church would be as serious an offence as to desert the patriotic boys whom we are sending to the trenches in Europe. The loss in receipts must be made good by the churches. Business is going on as before. Missions must not be the first nor the only interest to suffer.

This is every minister's obligation. He stands between these heroes and the local church. Churches which have neglected the offering must respond now; others must make special gifts; friends must come to our assistance. We must rally to the counterattack under fire. Steady the line and sweep forward!

F. W. BURNHAM, Secretary.

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